THE LATTER-DAY SAINTS'

# MILLENNIAL STAR.

[ESTABLISHED 1840].

*"If any man walk in the day, he stumbleth not, because he seeth the light of this world"* (JOHN 11: 9).

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## OLD IDEAS OF HELL.

A RECENT issue of *Utah Posten* contains an article in which the ideas that were current a few years ago concerning the place of punishment after death are set forth. The article in question is a summary of an old book on "hell," written by a clergyman for the comfort and edification of his flock.

The author expresses some doubt as to the consistency of writing about a place which no living soul has explored, but he, nevertheless, undertakes the task.

He emphasizes four characteristics of hell: (1) It is frightfully dark; (2) it is frightfully hot; (3) it is frightfully deep; (4) and it is frightfully firmly closed. He says, in part:

"Hell is the land of veritable darkness and gloom; a land in which the light is thick darkness, and its sheen only obscurity, and where there is no perception. A perpetual fire, which cannot be extinguished, is burning there, but its flames are covered with the dense smoke of the pit * * * Dragons breathing flames and sparks are hovering over it, but they do not give any light * * * What a fearful place to dwell in! It is burning every day but is never consumed. There is a fire in every corner, infinitely more violent than any known to us. Wherever we turn we are met by flames, sparks and smoke. It is boiling, seething, running over, frizzling, frying, fire, sulphur, and tar. Every place is red hot, so there is nowhere to stand. Every step you take you step into sulphur. There is no place for cooling off. Woe, woe! It is a bottomless abysm, the depth cannot be sounded * * * And the place is so strongly secured that no hole can be made in the walls, even if all the revengeful evil spirits would shoot against them all their redhot projectiles; and no exit can be effected even by the united efforts of all the damned, notwithstanding their wrath and bitterness."

The author also had his ideas of the appearance of the evil spirits. He says:

"Imagine an animal blacker than a raven; with more deadly horns than a wild ox; with a more forbidding countenance than a basilisk; with sharper teeth than a boar; more terrible claws than an eagle; stronger paws than a bear; more evil-minded than a lion; greedier than a wolf; more cunning than a serpent; and swifter in flight than any bird of prey; fancy yourself surrounded by thousands upon thousands of such animals, as by an innumerable army; some with open jaws, like lions ready to take you in one bite; some like dogs, snarling and biting; some like wolves, tearing and lacerating; some with many serpent heads, striking in all directions; some with scorpion tails lamentably stinging and tormenting; some like dragons, spitting fire, and others poison and stinking breath; some like hungry and bloodthirsty eagles on a carcass; some, like monkeys, laughing in derision at others, and so forth. * * * Some are crying, 'Thou drunkard! You never did get enough; come on, we will give you sulphur to drink.' * * * Another says, 'Here comes a well-fed animal; we will roast him to a turn.'"

Concerning the manner in which the evil spirits torment the damned, he says: "They sting, bite, gnaw, hew, strike, flog, turn, stretch, pierce, hackle, pick, smoke, fry, burn, harden, trample, kick, boil in kettles, and roast in pans." No wonder, then, that, as the author informs us, some of the condemned souls "howl," while others "scream" and others give vent to their feeling by other sounds.

Such pictures of hell were once commonly painted in the pulpits. It must be admitted that the Catholics taught that many of these tortures were suffered in purgatory, and that the sufferers could be redeemed, if their relatives had the wherewith to pay for masses; so that, in their view, the fate of the damned overtook only a small part of mankind. The Protestants, on the other hand, abolished purgatory and consigned all the souls which Rome had confined there, to hell, and left them there in eternal darkness, gloom, and sulphur smoke.

Contrast this awful doctrine with the revelations of a future state given through the Prophet Joseph Smith. In a sermon delivered in the Tabernacle in Salt Lake City, October 4th, 1914, President Charles W. Penrose set forth the doctrine of the Church as follows:

"The Lord has revealed that there are various degrees of the conditions of mankind in the future, but all are to be raised from the dead—everyone without exception, the good and the evil, the old and the young, the rich and the poor, all races and colors and conditions of men. They die because of the transgression of one; they live again because of the righteousness of One who redeemed them; and when they are brought up again from the dead they

shall all come forth in their own order; but there is the resurrection of those who are Christ's. Christ was the first fruit of them that slept; afterwards, the Apostle Paul says, 'those who are Christ's at His coming.' Who are they? They are they who keep His commandments. They are they who are baptized unto Him in water and in the Spirit. They are they who follow Him. They are they that drink of the influence that comes from His presence; who fight the good fight, who overcome, who are His in very deed. He will number up His jewels in that great day and they will be His at His coming. He will call and they will answer; and they will come forth in the first resurrection to inherit glory and immortality and eternal lives, which means endless increase.

"Then there is another class who will not come up until another gathering in the resurrection. The glory of the first is called the glory of the sun. Just to make it clear to our minds, it is called the glory of the sun because the sun appears to us as the greatest luminary in the heavens, although it is not so in reality, but it is to us. The next is the glory of the moon—honorable men of the earth who are blinded by the craftiness of men, people who would not receive the gospel in the flesh but afterwards receive it, they come forth in that portion of the resurrection. And then there is an innumerable company who were corrupt and wicked, who rejected the truth and they were thrust down to hell; the rebellious and the abominable, those who rejected light and truth, those who walked in the ways of darkness. They go down unto death, but the time will come when, through the atonement of Christ, and the preaching of the truth and their willing obedience to it in the spirit life, they will bow the knee to God and to King Immanuel, and will be brought forth to come up in the resurrection which is called telestial, the glory of the stars; and as one star differs from another star in glory, so also is this resurrection from the dead. But they will all be brought forth.

"There is one class which will be different from all the rest. They shall be brought forth, the Lord says, but they will go back into their own place. They would not receive that which they might have had; they would not obey that which they might have obeyed. They received the light and the truth and then would not use it in the way that God had appointed. They would not go on unto perfection by keeping every word that proceeded from the mouth of God, but prostituted the power God had given them to rise to the highest heights, but sunk down to the lowest depths: denying the truth revealed to them; shedding innocent blood; consenting to the death of Christ; thus sinning against the Holy Ghost and becoming so corrupt and abominable that they cannot be redeemed. But they shall be brought forth from the grave and become subject to the devil and his angels in eternity. What is their end we do not know; nobody knows, the Lord says. Some people are inquiring about the end of these sons of perdition.

The Lord says no man knows it, that the end thereof and the height and the extent and the depth thereof no man knoweth, and if the Lord does reveal it to some He shuts up the vision. What, then, is 'the second death?' Why, the Lord tells us what that is in His revelation in the twenty-ninth section of the Doctrine and Covenants. It is eternal banishment from His presence. He is the source of light and truth and power and glory and happiness and joy and dominion and increase forever, of which they will all be deprived. Being shut right out from the light, these shall go away into outer darkness where no ray of light comes, spiritual or physical—no ray of light from sun or moon or twinkling star or even a comet; to be in outer darkness, and no wonder there is 'weeping and wailing and gnashing of teeth,' to use the scripture expression."

The doctrine of hell, as it used to be expounded by many before the light of the gospel had been given to the world in this age, was founded chiefly on a misunderstanding of the New Testament.

On the south side of the City of Jerusalem there was a valley known as the *Valley of Hinnom*. Its Greek name was *Gehenna*. In this valley, in olden times, the horrid rites of Moloch were performed, wherefore King Josiah defiled it by casting into it the bones of the dead. The Jews became unclean by contact with dead bodies. From that time it became the dumping ground for garbage, the combustible portion of which was consumed by fire. It was a place, also, where the bodies of malefactors, not otherwise cared for, where disposed of. The fire there was always burning, and worms continually fed on the refuse. Such a place was *Gehenna*.

There was a saying among the Jews that whoever commits an offense will be in danger of going from bad till worse, until he finds himself a criminal before the great Sanhedrin. Our Savior, in His Sermon on the Mount, elaborated on this proverb, when He said (Matt. 5: 22): "Whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire." That is, "the fire of Gehenna." Our Lord here teaches that the very smallest deviation from the path of rectitude may lead to destruction. A man begins by hating his brother; soon, perhaps, he finds himself a defendant in a local court ("judgment"). He begins by using insulting words, and ends by doing something for which he is called to account before the Sanhedrin ("council"); or he ends as a convicted criminal whose body is consigned to the fire in Gehenna.

In the Book of Revelation there is a Gehenna outside the New Jerusalem—"a lake which burneth with fire and brimstone"—into which the unrepentant sinners are cast (Rev. 21: 8; 22: 15).

These are the passages on which the old, unscriptural notions

and crass ideas of hell were founded. They are entirely pagan, and more particularly Egyptian, in their origin, but they are as far from Scriptural as the adoration of the golden calf at Mount Sinai was far removed from the true worship of Jehovah.

It is one of the evidences of the divinity of the mission of the Prophet Joseph, that he, though, from a worldly point of view, badly equipped for research in the realm of truth, found it and recognized it every time. If he had not been guided by the Spirit of Truth, he would have remained in the errors of the world. And one of the grand truths he revealed was this that life is but a preparation for eternity, and that our condition in the hereafter depends on our life here. This is a truth which the world has begun to see, and there is no better evidence of this than that which is presented to us if we compare the present ideas in the Christian world concerning hell with those that were common only a few decades ago.

J. M. S.

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## A STORY ABOUT ALEXANDER THE GREAT.

THIS story about Alexander the Great is from the Talmud, a work highly esteemed among the Jews as a great treasure house of theological knowledge. It is reproduced from the *Jewish Spectator*:

Alexander was King of Macedon, the great hero and warrior who conquered ever so many countries, Judea being one of them, and even carried his army victoriously through some parts of Africa. In his travels amid deserts and barren lands he one day came to a river where either bank was carpeted with velvety verdure.

The water's smooth and calm face, the gentle ripple of flowing tide, the gentle wind that stirred the shrub growths between, all breathed a joyous contentment, and seemed to declare "here is the seat of peace most sweet." Thousands of happy thoughts would have been produced by scenery so bright and yet so serene to a man of contemplative mind, but Alexander, filled with ambitious plans, with his ear accustomed to the shout of victory, the cry of defeat, the yell of triumph, and the wail of despair, the clash of arms and the groans of the dying, what power has this beauteous picture to soothe his mind? So he continued his journey, but soon feeling exhausted was forced to seek rest. He ordered his tent to be pitched on the banks of a river, and feeling athirst, drank a deep draught from its waters. Instantly he felt refreshed, and a sweet and agreeable sensation seemed to make all about him fragrantly sweet.

"Surely," he said, "this river, enjoying such peculiar advantages, must flow from a country rich in blessings. Let us find

from whence it springs." And following for some time the course of the river, he at length arrived at the Gates of Paradise. These being closed, he knocked, and in his usual haughty manner demanded instant admittance.

"Thou canst not have admission here," a voice called to him from within, "this is the gate of the Master."

"I am the master, lord of the whole earth," replied the impatient monarch. "I am Alexander, the Conqueror. What! do you hesitate to admit me?"

"No," he was answered, "here no conqueror is known but he who conquers his passion; the just only are allowed to enter here" (Ps. 118: 20). Alexander, not to be thus easily put off, begged, threatened and stormed, but neither his prayers nor his defiance had any effect. He then said to him who kept watch at the gate: "You know that I am a great king, who has received the homage and submission of many nations; if you really refuse to admit me, give me at least something in the nature of a keepsake in order that I may surprise the whole world by showing them proof that I have advanced thus far—the place that no ordinary mortal is permitted to reach."

"Here, silly man," replied the keeper. "Here, I give you something which is a cure for all sorrows. Moreover, but a slight glance at it will teach you wisdom so great that you had never thought to be master of! Now, go your way."

Alexander, hastily snatching what had been given him, hurried away to his tent. But judge of his astonishment when gazing at it he beheld that his present was nothing more than a human skull. "This, then, is that choice keepsake, which they award me—King, hero and conqueror; this, then, is the fruit of all my labors and toils; the reward for all the hardships I have endured!" Enraged and disappointed he threw away the horrid thing.

"Great king," said a wise man who noticed the act, "do not despise this present, however mean it may appear in your eyes; for it possesses extraordinary qualities of which you may easily convince yourself by weighing it against gold or silver."

Alexander expressed himself willing to put it to the test, and ordering a very fine pair of balances placed the fragment of the skull in one pan and gold in the other. To his intense surprise he noticed that the pan with the piece of skull was going down. Instantly he fetched more gold, but the more gold they put on, the more surprised were they, for the skull kept on steadily going down.

"It is really marvellous," said Alexander, "that so small a portion of bone should outweigh so much gold. Is there nothing that will produce an equipoise and counterbalance the weight of the bone?"

"Certainly," said the wise man, "very little will suffice." And stooping down he took a very small portion of earth and covered

the bone with it, when on a sudden the scale-pan in which the bone rested began to rise.

"This certainly is most singular," said Alexander, "will you not explain this most wonderful sight to me?"

"Great king," replied the wise man, "this fragment of bone is the part in which is enclosed the human eye, which, although limited in extent, is unlimited in desire: the more it has the more it wants; neither gold nor silver is able to satisfy its wishes. But being once placed in the grave and covered with earth, there it finds a limit to all its desires."

Heed the lesson! Let your desires be few and righteous. Aim at happiness rather than riches, for much wealth causes much anxiety, and a good name, than all things on earth, is most desirable. Never be haughty, proud or overbearing, but cultivate a spirit of humility. Let others have some of the goods of life without feeling envious; that all in this world is not yours. For all are God's creatures, and it is His will not only that all on this earth should have a part, but to those who have not those who have shall give, so that happiness on earth be the quest of all.

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## SALVATION FOR THE DEAD.

THERE is never a time when the spirit is too old to approach God. All are within the reach of pardoning mercy who have not committed the unpardonable sin, which hath no forgiveness, neither in this world, nor in the world to come. There is a way to release the spirits of the dead; that is by the power and authority of the Priesthood—by binding and loosing on earth. This doctrine appears glorious, inasmuch as it exhibits the greatness of divine compassion and benevolence in the extent of the plan of human salvation.

This glorious truth is well calculated to enlarge the understanding, and to sustain the soul under troubles, difficulties and distresses. For illustration, suppose the case of two men, brothers, equally intelligent, learned, virtuous and lovely, walking in uprightness and in all good conscience, so far as they have been able to discern duty from the muddy stream of tradition, or from the blotted page of the book of nature.

One dies and is buried, having never heard the gospel of reconciliation; to the other the message of salvation is sent, he hears and embraces it, and is made the heir of eternal life. Shall the one become the partaker of glory and the other be consigned to hopeless perdition? Is there no chance of his escape? Sectarianism answers "none." Such an idea is worse than atheism. The truth shall break down and dash in pieces all such bigoted Pharisaism; the sects shall be sifted, the honest in heart brought out, and their priests left in the midst of their corruption.—JOSEPH SMITH.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, JULY 22, 1915.

EDITORIAL.

## EX-PRESIDENT PORFIRIO DIAZ.

ANNOUNCEMENT has been made in the press of the death of Señor Porfirio Diaz, former president of the Mexican republic. He passed away in Paris on the 2nd of this month, 85 years old. The announcement has more than common interest to the Latter-day Saints, because it was during the presidency of Señor Diaz that the Latter-day Saint colonies in Mexico were established and attained no small degree of prosperity. President Diaz recognized the importance to a country of religious liberty, and he, therefore, extended the hand of welcome to the Latter-day Saints. He was aware of the beneficial influence of the habits of industry and thrift, the moral lives, and the love of education characteristic of our Church, and he was anxious that his people should have the benefit of that influence, which they needed more than anything else. He therefore encouraged our settlements and accorded them the protection of law. Some of the leading men of the Church were among his friends, whom he always received cordially. Mexico was prosperous during his long administration as never before, and as it has not been since, and this was very largely due to his broadminded views, his thorough understanding of the Mexican character, and his genuine patriotism.

A fact of especial interest to the Latter-day Saints is this, that Señor Diaz who, undoubtedly, was the greatest ruler Mexico has had in modern times, had Indian blood in his veins. It shows the advancement of which that race is capable, notwithstanding its present condition. It shows that the prophecy in the Book of Mormon to the effect that they will yet become a "white and delightsome" people can be literally fulfilled under the regenerating influences of civilization; and this is still more evident wherever they accept the gospel. There are still a great many Indians in America. The impression that the race is dying out is a mistake, except that some tribes in contact with the vices of civilization are being decimated. But there are still a great many left of the descendants of the nations whose history, in part, is preserved in the Book of Mormon. There are between eight and nine million Indians in Mexico. In South America the Indians are variously estimated at from six to fifteen million souls. Some day they will be heard from; for it has been predicted that "the remnant who are left will marshal themselves, and shall become exceeding angry,

and shall vex the Gentiles with a sore vexation" (Doc. and Cov. 87: 5). All they need is education and leadership to become a great factor again in the history of the American continents.

Porfirio Diaz was born in 1830. He took a prominent part in the turbulent events that culminated in the overthrow of Emperor Maximilian, and in 1876 he was elected President of the Republic. Again in 1884 he was called to that office, and was re-elected until a few years ago when, unable to cope successfully with the revolution headed by Madero, he resigned and was succeeded by his unfortunate antagonist, who was assassinated under the Huerta regime. On his resignation he went to Paris, and has resided there ever since.

Mexico has not had a day of peace since Diaz left. It has been, and is still, torn by revolutions. Caranza, Villa, Zapata, and others are fighting for the presidency, and the country is torn up into as many factions as there are revolutionary leaders. Among these Villa is, perhaps, the most remarkable. Like Diaz, he is of Indian descent. A few years ago he was regarded as an outlaw and a fugitive from justice. When the time came he appeared at the head of a few armed followers in northern Mexico. He performed some remarkable feats, and numerous Mexicans flocked to his colors. He gained one victory after another, until Huerta was utterly defeated and Caranza became president. But this did not restore peace to the country. Mexico needs someone who can hold the reins with the firmness of Diaz, and at the same time cause the people to be educated in the spirit of true democracy.

J. M. S.

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## TEA AND COFFEE.

THE Latter-day Saints, as is well known, believe in total abstinence not only from intoxicating drinks, but from tea and coffee, and the use of tobacco in any form, and all stimulants. It is true, not all Church members keep the laws and rules relating to injurious habits as faithfully as they ought to do, but absolute temperance is the law of the Church.

Gradually the world at large has come to admit that the Latter-day Saints are right in regard to the destructive effects of alcoholic beverages. Few there are now who do not realize that drunkenness leads to moral and physical degradation and ruin, and is the source of poverty and misery in many homes. But tobacco, coffee and tea still have many votaries and apologists in the world. Their injurious effects are not as clearly visible, and therefore not as generally understood as those that follow the habitual drinking of intoxicants, although in some respects they are just as bad. Now and then a voice is raised by men of science in harmony with the teachings of the Church on this question, but the protest has not become universal.

A recent utterance on tea and coffee, by Dr. Dixon, state health commissioner of Pennsylvania, in the *Philadelphia Public Ledger*, however, indicates the trend of opinion among men qualified to speak from a scientific point of view. We quote:

"Coffee and tea are the two beverages used almost universally by the adult population throughout the civilized and semi-civilized world.

"It is impossible to say how many tens of millions of dollars are expended upon them annually. Although their use has steadily increased, they might be discontinued by the multitudes who have formed the habit without the loss of any benefit, and in the majority of cases abstinence would result in distinct physical gain.

"Neither coffee nor tea is to be considered a food. Both are stimulants, and it is this which is responsible for their popularity. As with all other stimulants there is a continual tendency to over indulgence, because a moderate allowance after a time fails to give the necessary incitement to the nervous system.

"A moderate use may not be followed by any noticeable ill effect, but nervousness and disturbances of the digestive system are almost certain to follow the excessive use of either. Tea has an astringent action which is often harmful.

"Any value which might follow from the use of a warm beverage with meals, where the majority of the food is below the body temperature, is probably offset by this action. Hot water or the 'cambric tea' (hot water, milk and sugar) of our childhood days is far better.

"Many people rely upon coffee and tea almost entirely as beverages, and fail to drink the proper quantity of pure water."

Evidently the Lord knew what was good for His children when He gave the Word of Wisdom, although men, at that time, had but a faint idea of the harmfulness of the habitual use of stimulants. Now the reasons for that revelation are better understood, and its wisdom is not questioned by anyone who is acquainted with the laws of health.

One thing is certain: Latter-day Saints cannot indulge in the things prohibited in the Word of Wisdom without violence upon their conscience, in addition to the physical harm that is sure to follow; for they know that it is displeasing to their heavenly Father. They know His will in the matter, and they know that they add disobedience to Him, to the transgression of the laws of health. This is sure to have a deadening influence upon the conscience and to blunt the moral sense, as well as to leave bad effects upon the nervous system. We can, therefore, not too strongly encourage one another as members of the Church to keep the laws of God in this respect. It is necessary, if we want to have a clear conscience. It is equally necessary if we want to be shining lights among our fellow-men and by our good works lead them to the Fountain of salvation.

One of the common objections to the law against the indulgence in stimulants is that it interferes with personal "liberty." But,

is that true? Is not the man or woman who voluntarily abstains from tobacco, tea, coffee, and all injurious drinks and drugs as *free* as those who indulge and perhaps gradually become *slaves* to a habit? Are they free? The Apostle Paul explains what use he would make of his freedom, when he says: "If meat make my brother to offend, I will eat no flesh while the world standeth [that is, never], lest I make my brother to offend" (I. Cor. 8: 13). That is Christian liberty. He who is truly free will rather give up even a lawful enjoyment than, by indulgence, cause somebody to offend. Let us not forget to look upon our attitude toward the Word of Wisdom from this point of view.

J. M. S.

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## A LETTER FROM ZION.

"Wood's Cross, Utah, U.S.A.

"To the Saints in Great Britain:

"My dear brothers and sisters:—My thoughts are with you, and how gladly would I look once more upon your loved faces! But thousands of miles of land and sea divide us; still, though my body cannot reach you, my thoughts may. Darkness and sorrow have overtaken my island home since I left it, and my heart goes out to you all in the anxiety you are called upon to endure, but neither war, pestilence, nor famine can separate us from the love of God, nor lessen our love for each other, nor take from us our 'pearl of great price,' the knowledge of the truth of the restored gospel. As an oasis in the desert, as a beacon light to the sailor, this sure knowledge that is ours refreshes our souls and guides us to glory.

"I do not forget you. New faces gather around me now, new hands clasp mine, new lips breathe my name, but my heart is still the same and I am still known as 'that English girl who is not afraid to speak the truth.' I am happy in my home. The peace of God fills my heart, and joyous music sounds the strain, 'All is well,' and I have no desire to return. 'Peace and plenty here abide, smiling sweet on every side,' and happiness reigns supreme. These 'Mormons,' dwelling in security in the valleys, and the mountains forming a natural barrier and protection around them, are just as pure and natural as their protecting barrier. What do they know of the sin and squalor that exists in some Christian countries of the world? Just as much as the world knows of the purity and peace found here. Nothing. Born in a pure atmosphere, surrounded with purity from their cradles, purity is second nature to them and they know nothing else.

"One night last week I was sitting on the porch crochetting, when a young 'Mormon' girl came out of the next house a short distance away—tatting—(the girls here have the tatting craze).

Seeing me, she joined me, and we speedily entered into conversation. Nothing interests these 'Mormon' girls more than to hear of the countries across the sea, where their brothers and sweethearts go to preach the gospel, so I began to tell her of life in England and the light in which the elders are held there. I told her they were regarded as the lowest of the low, not fit to associate with pure-minded people. Would that our defamers could have seen the scornful flash of her eye and the proud toss of her head! Conscious purity and chastity thrilled her very being as she squared her shoulders and drew herself proudly up, and said, 'Those folks want me around them, I'd soon show them where they were at. I would never stand to that. What do the boys do?' 'They grit their teeth together and clench their fists and bear it,' I said, 'the while they see signs of immorality on every hand, and thank God that their sisters and sweethearts are pure and unstained.' She raised her eyes to mine and conscious purity shone on her face. 'I should say so,' she answered, and a whole volume of innocence was in those simple words, the world can find no fault with the gospel they teach, and so they fall back on stories exploded long ago.

"The world declares that the 'Mormon' women do not know their souls are their own; that they are downtrodden and oppressed, and when the girls hear that they smile, and that smile broadens into a rippling, happy laugh as one exclaims, 'Say girls, listen to this! Here stands a sample of oppressed, downtrodden womanhood! Here stands a girl who does not know her soul is her own! Oh say, Mollie, tell us some more; this is great. Do you mean to say the world believes it?' Could our slanderers and defamers but hear the remarks made by these same 'downtrodden specimens of humanity' at the credulity of the world and the easiness with which it is gulled by the lies of those who know us not; well, they might pause just long enough to consider that there are two sides to a question.

"Utah looks lovely just now. We have had some nice rain the last few days, and though hail storms have done some damage, things are very prosperous. Around here there are many ranches, where sheep and cattle are kept, and many of the men—including the bishops—are away sheep shearing. Slightly different this from the 'bishops' of the world! Nearly every one in this village (if you can call it a village where each house stands in its own grounds and which extends for two or three miles) owns his own home, and some of these homes are magnificent within and without, and signs of wealth are visible on every hand. Shade trees grow all along the roadsides, as also does mint in rich abundance.

"Not a single girl in this place is forced to earn her own living. In the winter time the girls attend school; during the summer they just stay around home. Country schools have four, and town schools three months' holiday.

"The Mutual Improvement work for the boys is suspended during the summer months, as they are so busy, but the girls usually meet once a week and have a good social time. This year the mutuals have taken up what they call 'Bee-hive' work, and the girls are divided into swarms, each swarm having a name and a symbol, and each girl a name (flower-name) and a symbol. The object in view is the perfecting of our womanhood, and preparation for woman's great work, motherhood. I am a bee-keeper and our swarm is called 'Iris,' chosen because of its upright bearing. No storm can make it bend its proud head. There it stands in spite of wind and rain, diffusing its fragrance and sweetness to all around, and as stands the Iris, so stand we. In spite of calumny and the lies of an ignorant world, proudly we raise our heads and look that world in the face, conscious of our unstained purity, and neither a legion of soldiers nor the lies of all the world combined shall ever make of us what the world says we are. Our symbol is the 'dove,' standing for all that is pure and lovely, combined with peace; and peace, purity and love we will carry wherever we go.

"We were choosing our flower names and symbols, when one girl came to me with her whole face aglow. 'Say, Mollie,' she said, 'do you approve of my choice? I would like the diamond and the carnation—diamond for purity and carnation for chastity. I can not beat that, can I? You say we must live up to the symbols we choose, then I must be pure in thought and in action, and let chastity be my first and last aim. Say girls, that sounds good.' These girls are between the ages of seventeen and nineteen, as full of fun and mischief as any you will find in a day's march, but staunch and true to their heart's core. We are planning to go to a Church of England service in Salt Lake City, eight and a half miles away, one Sunday evening, as none of them have ever been to any but the 'Mormon' Church, and we want them to see the other side. On Sunday, July 18th, we have a conjoint meeting (boys and girls), when the Bee-hive girls have to furnish the program, and carry the whole thing out from start to finish, from the opening to the closing prayer. The program includes sketches of the work we have undertaken, lives of our leaders, story-telling, songs, etc., so we shall need to be busy.

"Life still continues to flow smoothly and pleasantly in the land of Zion, and, after partaking of the freedom and purity that dwells here, all the wealth the world contains would not tempt me back. The world says that once we get into this valley there is no possible way out. The truth of the matter is, no bait is large enough to tempt us. Here is Zion, the home of the pure in heart, and here we stay till our God calls us up higher. To perform a mission I would leave the shelter of these everlasting hills, to take the knowledge of the gospel to those still wandering in darkness, to carry to some thirsting soul the joy and the peace that is my priceless possession; for this I would leave my mountain home,

but for all else ye call me but in vain. I am here, with the people of God, in the place He has appointed for us to gather, and I am happy as the day is long, with no desire unsatisfied. All that heart could wish for, a comfortable home, friends, money are mine, with the peace of God which passeth all understanding, and what could God give me more? I am companion to an old lady, and more than half my time is spent pen in hand.

"Let the world heed the message of the 'Mormon' elders ere it is too late, for it is true. War, pestilence and famine are being outpoured upon all the world as Christ said it would be in the latter days, and the coming of the Lord draweth nigh. The wish of my heart for you, my brothers and sisters, is that you may prove faithful unto the end. God needs you now that the elders are being withdrawn, more than ever before. Be faithful! Keep the Word of Wisdom. Disregard of this means rejection from the celestial kingdom. Pay your tithing, every penny. Be patient and be true. 'If the way be full of trial, weary not, oh! weary not.' Remember Christ trod the path before you. May God bless you every one and send you peace within, no matter what storms rage without, is the sincere prayer with fond love of your gospel sister.

"Mollie Higginson."

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## NECESSITY OF DIVINE AUTHORITY.

There are a great many people among the various Christian denominations who have faith, but there is very little real knowledge of the truth. There are many learned professors and teachers of theology, many great orators, men blest of God with the gift of speech, and it is beautiful to hear their finely rounded sentences. Their eloquence is charming, but there is one thing which they all lack—every sect, every denomination, every section or faction of Christendom is lacking the power of God to administer in His holy name by authority. This is a matter of the very greatest importance. While every man and every woman should have the privilege of expressing their belief, of conveying their ideas in regard to religion, as well as to philosophy and to science, and anything and everything which will upbuild humanity; while they should have this freedom everywhere, and people should be willing to listen to their voices when they are able to convey any principle of truth, they lack that divine authority which God gave to His servants in ancient times and which, I am pleased to know, He has restored in the day and age in which we live. It is one thing to preach the doctrine that Jesus is the Christ, and another thing to be authorized to administer in His name. There are millions of people who do not seem to understand this distinction—that men may preach and lecture, and may write and deliver essays on

religious subjects, but that does not give them any right whatever to administer ordinances that God has institnted, in His holy name.

When Jesus Christ sent His apostles out to preach the gospel to all the world, to every creature, He gave them authority to administer in the name of the Father, and of the Son, and of the Holy Ghost. They received a witness from God that they were endowed with this authority and power. Jesus, the Son, spoke in the name of the Father, and the Holy Ghost was sent upon them to witness to their souls that they were thus authorized. Christ Himself, we are told, did not "glorify himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee and called thee to be a priest forever, after the order of Melchizedek." Christ said to His apostles whom He chose to represent Him in the world: "As my Father sent me, even so send I you. Whosesoever sins ye remit, they are remitted unto them, and whosesoever sins ye retain, they are retained." "Whatsoever you shall seal or bind on earth shall be sealed or bound in heaven, and that which you loose on earth shall be loosed in heaven." This is very great authority; this is divine power; this is priesthood.—President Charles W. Penrose.

## FELL FOR HIS COUNTRY.

Elder Ralph Bishop, secretary of the Leeds conference, in a communication dated the 19th inst., says that one of the brothers of that conference has been killed while serving his king and country in the Dardanelles operations. His name is John A. B. Wigglesworth. He was born January 20th, 1892, at Wakefield; died May 6th, 1915, in the Dardanelles. He was baptized by Elder Willard E. Rigby, April 19th, 1913.

## FROM THE MISSION FIELD.

**Change of Address.**—The headquarters of the Leeds conference has been changed to 6 Low Green Terrace, Great Horton, near Bradford.

The headqnarters of the Irish conference has been changed to 27 Botanic Avenne, Belfast, Ireland.

The headquarters of the Scottish conference has been changed to 54 Garnethill Street, Glasgow.

**Baptisms.**—A baptismal service was held at Mansfield (Nottingham conference), on June 16th, 1915, when five souls were added to the fold of Christ, Elders Gilbert Taysom and John M. Mills officiating.

A baptismal service was held on Thursday, July 8th, 1915, at Shibdon, near Halifax (Leeds conference), when three souls were brought into the fold of Christ. Elder S. Evan Francis officiated.

**Releases and Departures.**—The following named missionaries have been honorably released and sailed for home July 9th, 1915, per s.s. *Scandinavian*: Charles A. White, Vern C. Woolley, William G. Hoggan, Leland N. Holman, William L. Cocking, Elmer M. Savage, James E. Hope, James M. Adamson, Jesse L. Quinton, Lawrence A. Southwick, Jay C. Edwards. A company of twenty-one emigrants took passage on the same ship, Elders Charles A. White, Lawrence A. Southwick and Elmer M. Savage being in charge.

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**District Meeting.**—A successful meeting was held on the 4th of this month in the hall at George Street, Hyde. Elders S. F. Nicholls and C. L. Carlisle, in a letter dated the 12th of July, says there were 130 in attendance, of whom over 60 were investigators, and many had never before attended a "Mormon" meeting. The speakers were President Hyrum M. Smith and Elder J. M. Sjodahl. An extended report of the meeting appeared in a local paper a few days afterwards. The reporter closed his clear and impartial review as follows: "After attending this service, the writer is able more strongly than ever to endorse the Scriptural words: 'He that judgeth a matter before he heareth it is not wise.'" It is a credit to the newspaper, its editor, and publisher, as well as to the member of the reportorial staff who attended the meeting, that the truth was told, and told so well, notwithstanding the fact that the "Mormon" Church is no more popular in the world to-day than were the Nazarenes at the time of our Lord.

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## DIED.

ROBERTS.—On June 22nd, 1915, Mary Roberts, Hucknall branch (Nottingham conference). Deceased was born June 24th, 1871, at Bowes Hill, Derbyshire.

FOX.—At Woodhouse (Sheffield conference), July 4th, 1915, Eleanor Fox. Deceased was born at Woodhouse, Yorkshire, England, June 15th, 1865, and was baptized November 11th, 1909, by Elder Archie M. Baxter. Sister Fox lived and died a faithful Latter-day Saint.

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